

THE BAPTIST.

\$2.00 IN ADVANCE.

Prepare to rejoice all ye people! Last week closed with 262 **College Tidings!** triculations! This week opened with several new ones coming! If you have a boy, now is the time to send him to college—Mississippi College! Let's make it 300!!

Convention Board Meeting. The annual meeting of the Convention Board for making appropriations for the ensuing year will be held Tuesday, November 4th, in the mission rooms of Jackson Baptist church at 10 a. m. Communications intended for the Board should be sent to Secretary A. V. Rowe, Winnona.

H. F. SPROLES, Pres.
Z. T. LEAVELL, Rec. SEC.

A call has been issued for a conference of Prohibitionists at Oxford, Saturday the 11th inst., in connection with the meeting of the State W. C. T. U., for the purpose of laying out the campaign for securing some more effective legislation on the subject. Let it be done. And let's see to it that no man goes to the legislature next year who is in favor of continuing the saloon business in this State. Don't let the good people divide on this question anymore. Now is the time to strike, and strike hard for State-wide prohibition—strike the candidates at the polls.

Pastor and People. It would be an excellent thing if the relations of pastor and people could be more stable. Pastorates of one or two years in length cannot yield the highest spiritual results. Physicians are most successful in the case of patients with whose physical condition and temperament they have long been familiar. The pastor who remains with one church long enough to become thoroughly acquainted with his people, old and young, will, other things being equal, do a far greater and more permanent work than even an abler man who is constantly flitting from church to church. The unrest of so large a proportion of our pastors, and the corresponding ickleness of so many churches, seem to us most deplorable. They are evils for which remedy should be earnestly and prayerfully sought. Perhaps one way of reaching cure would be to exercise greater care in fitting men apart for the ministry. No man should be ordained because his friends think he ought to be, nor because he has graduated from a theological seminary, but because, so far as human judg-

ment can decide he has been manifestly already ordained by God for the work of the ministry. Too complacent councils do great injury to the churches and the cause of Christ by disregarding Paul's injunction, "Lay hands on no man suddenly."—Examiner.

The Empty Coal Scuttle. The empty coal scuttle is becoming a very serious question to the people just now. The great strike is still on, and winter is rapidly approaching, and what to do the people do not know. The papers all over the country are beginning to speak out in favor of the Henry George idea of public ownership. It is argued that as no man has the right to corner the air we breathe, the water we drink, so no man nor men have the right to hold in their grasp the coal supply of the world, which has proven to be nearly as necessary to our welfare as air or water. The people are thinking rapidly, and something will happen to relieve the situation, sure—it may be that it will be that we will learn how to get along without coal. In the meantime, thousands of people are going to suffer. Many churches, even, cannot run in a few more weeks' time, as they are dependent upon coal to heat their buildings. It is a far-reaching question, touching the people at every point of interest.

Decision Day. November 9th has been suggested "by a conference of eminent Christian workers at Winona Lake Assembly as a day for special effort in winning souls to Christ" from among the scholars of our Sunday Schools. At first, we had some doubts and fears about the propriety and wisdom of such a day. On a second thought, these all disappeared. The same argument for and against revivals, or protracted services in a church, are applicable to "Decision Day." The object is to enlist all human effort possible to induce young men and women, boys and girls, to give their hearts to God—that's all there is to it. And while we are all the time trying, or should be, to do this on this special occasion, if we will be much in prayer the Lord will use us in bringing many of the little ones into the kingdom of grace. It is far better to become a Christian early in life than late—better to save the soul and the life than to just save the soul. Better to have abundant entrance administered unto us than to be saved but as by fire—just saved. It is easy enough to abuse the day, as it is every other good thing, but its use is what is pleaded for. If every teacher even,

to say nothing about all the rest of the church people, would use the day as requested, God alone can know how far-reaching the results would be. Don't abuse the day, but use it to the glory of God in the salvation of immortal beings.

This body met in its 10th session, on October 4th, 1902, with the Poplar Creek Church.

Chester Association. Dispensing with the reading of the letters, an organization was effected in about 20 minutes.

Rev. W. H. H. Fancher, of French Camp, was elected moderator and S. B. Dobbs, of Ackerman, clerk. A committee on Digest of Letters was appointed to whom the letters were referred. The association gave attention to all those objects that are usually considered in such gatherings. Temperance and prohibition were very thoroughly ventilated, and the body endorsed the resolutions which were unanimously adopted by the last State Convention, memorializing the next legislature to give us statutory prohibition.

The association generously accorded the editor of THE BAPTIST all the time he wished to present the claims of the paper, and the result was that a large list of new subscribers was secured, and many renewals.

This body has a Sunday School Convention which occupies the Lord's day embraced by the association. Bro. W. A. Wilson presided over this department and read a good paper, and brethren A. Flake and Landrum P. Leavell made fine addresses, which cannot fail to accomplish much good.

At 11 a. m. Rev. D. B. Allen, pastor at Brooksville and Ackerman, preached at one stand and this scribe at the other.

We regretted to leave before the session closed, as to do so was to miss hearing the discussion on missions.

The brethren at Poplar Creek had just completed a splendid house of worship and had it ready for the meeting. Bro. Fancher, who has done a great work in that section of the country, is pastor here.

Of the preachers we were pleased to shake the hands of N. Q. Adams, D. A. Wilson, B. E. Watson, W. L. Skinner, F. R. Burney, Bro. Rhodes and Bro. Camp.

We were well entertained in the homes of Bro. Fayette Booth, a son of the lamented A. H. Booth, and Henry Dyre, a stepson of the same.

The next session of this body was appointed to be held with the Spring Hill Church, six miles north of Sturgis, on Saturday before the first Sunday in October, 1903.

THE BAPTIST.

62.00 Per Annum in Advance.

PUBLISHED EVERY THURSDAY
BY THE
MISSISSIPPI BAPTIST PUBLISHING COMPANY,
AT
Jackson, Mississippi.

T. J. BAILEY, EDITOR AND MANAGER.

When your time is out, if you do not wish paper continued, drop us a card; it is expected that all arrangements will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and typewritten.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and in which the change is to be made.

Yazoo Association.

This fine body of Baptists met on the 1st inst., with the Bethel (Yazoo) Church in its fifty-first session. The weather was ideal, and everything conducive to a fine meeting. The old custom of reading the letters was set aside, and in 20 minutes the association was fully organized by electing Rev. H. C. Rosamond moderator; Rev. J. F. Tull, clerk; and W. J. Watlington, treasurer.

The personnel of this grand old body has undergone great change within the two last decades. We observed that of the present pastors in this body only one of 20 years ago remains—Rev. J. T. Ellis, of Goodman. The ministry of a score of years ago was strong and efficient. The present ministry is also strong, and has carried the work to a high degree of efficiency. Of course, there is room ahead for yet greater activities. This association proposes to go forward, and gives a clear ring on missions, education and related questions. Brethren Rowe and Leavell were on hand, and each did effective service in his line. The editor of *THE BAPTIST* was accorded every courtesy by the body, and did better than ever in his old mother association for *THE BAPTIST*. In this association, as in all others visited, our paper is increasing in favor. We take this method of expressing our thanks to old friends for aiding in the circulation of the paper. A fine list of new subscriptions was taken.

The associational session was preached by Bro. H. C. Rosamond, of Winona, and was a strong presentation of the question of beneficence. Bro. W. M. Burr, of Greenwood, also preached an effective sermon on the mission idea. The discussions were well up to those heard in associations in general.

To the regret of the body the Greenwood church withdrew to associate itself with the Deer Creek Association. It took this step both because of its propinquity to the latter body and because it felt that it could do more good in co-operation therewith.

THE BAPTIST.

Oct. 9,

1902.

THE BAPTIST.

3

Rev. J. P. Hickman is the efficient and much loved pastor here.

Mrs. Bailey and the editor had royal entertainment in the home of Bro. W. F. Wood and his excellent wife. It was a great treat to be in the old Yazoo Association among boyhood and girlhood friends. There are 42 churches in this association. The territory embraced is Holmes and Carroll counties and parts of Yazoo and Montgomery. Bro. L. P. Leavell, our Sunday School field-man, was well received and did a good work.

The next meeting will be held with the Mission Church on Wednesday before the first Lord's day in October, 1903.

At the close Rev. C. T. Kincannon, of Lexington, preached a helpful sermon on the Secret of the Lord.

Catholic and Baptist Growth.

From the great publicity that is given to everything the Catholics do, from the christening of a baby to the crowning of a pope, it is sometimes thought by many that they are taking this country. They leave no stone unturned, no wire untapped to create this impression. But the fact is they make more noise, and do less, than any other people in the world. Their success must be humiliating to the more enlightened and ambitious ones. To all those who look upon them with forebodings of disaster to our free American institutions, the following, taken from *The Examiner*, will be read with great pleasure and profit:

"The question is frequently discussed, whether the Roman Catholics in this country are increasing or not. In one sense they obviously are. There are more of them than there were ten or twenty or fifty years ago. But have they made any real gains otherwise than by immigration, and have they retained all their immigrants? Probably not. A recent Roman Catholic writer, using their own statistics, gives the figures thus: Roman Catholic population in the United States in 1902—10,976,757; same in 1890—8,301,367; increase in twelve years, 2,675,390; Roman Catholic immigration in the same period, 2,705,184; net loss to the church in twelve years, 29,794. These figures probably indicate the facts of the case. The church has made comparatively little impression on the American people and American life. It has lost, and is losing, at a disheartening rate, throughout Europe. It is trying to make good its losses by 'conversions' in England and the United States, but it has not succeeded. It has greatly increased its establishment and its machinery here, both for work and for display. It has multiplied its archbishops and bishops, its priests, seminaries, schools, cathedrals and other churches. It has tried to capture the government, and otherwise to influence our politics and get tribute from our treasury. Its successes along these lines have been more than they ought to be, but are far from what is desired by the church.

"The Baptists had in this country a very small beginning. In 1784 they numbered 35,101. The latest figures give them now 4,269,063. But these are the 'communicants' only. To get the Baptist 'population,' including the children in the families and other adherents, and thus make our figures comparable with the Catholics, we must multiply our number by three, and perhaps by a larger multiplier. This will give us at least 12,907,189. We wish these were all intelligent and effective Baptists; and our Romanist friends have a corresponding wish. But our numbers have not been won by immigration. They have been gained from our own people, and we have given some thousands to other denominations. We have not been sustained by a foreign hierarchy and foreign money, but have sent some millions of dollars abroad for foreign missions. We have built schools and churches and asylums, and have not asked the government for a dollar. We have no political intrigues, and are not asking for 'recognition' at Washington; but we shall vigorously protest against such recognition of the Roman Catholics or any other religious denomination."

All Christians Will Yet be Baptists.

Such is the prediction, most pleasing recent prediction of a man no less famous than the Rev. Dr. F. B. Meyer, of London. He is one of the most widely known and read preachers of this day. He has written as many books and delivered as many addresses that have been heard and read by as many people as any other living man. His works are found in almost every home, while the devotional part of no preacher's library is regarded complete without them. He was one of Mr. Moody's right hand men and is still in close touch with the Northfield enterprise.

It was during the course of an address, just a few days ago, before the Windham County Baptist Association, held at Bartletboro, Vermont, that he prophesied that all the world would yet become Baptists. Here are his words:

"I am especially glad to be here tonight and to address such a company as this. I feel grateful to this church and its pastor for the privilege afforded me yesterday of baptizing in this baptistry six persons who sought baptism at my hands. I was educated in a Baptist college and was a Baptist pastor for several years. Called to the church in London of which Newman Hall had been pastor, I accepted the call and took up the work of that great church. I believe in believers' immersion, have never yet baptized a baby, and never intend to. I believe all Christians will yet be Baptists. This may not mean a cessation of Presbyterians, Methodist and Congregational churches, but it will mean that those churches will be composed of immersed believers."

Why should not this prediction become true? What hinders any believer from being immersed? The scholarship of the world, as every school boy now knows, or can know, is agreed upon nothing, so thoroughly, as upon the fact that immersion is the baptism that was taught and practiced in New Testament times, and without one solitary exception; and, for the most part, for a thousand years after Christ, and that something else was substituted only in cases of sickness, etc., and which came into prominence only as the idea of baptismal regeneration gained

favor.

As Dr. Meyer says, Methodists, Presbyterians and others may never give up their churches, but come back to immersion for baptism they surely will do. Immersion does not keep anybody from being a Methodist, for many, a very great many, of their most prominent preachers believe in it, submitted to it, practice it; while many of the laity will not accept anything else. We have seen some figures that said, that, at least, one-third of Southern Methodists have been immersed, and immersed as Methodists, too.

Dr. Madison C. Peters, who has just given up the pastorate of a powerful, rich and influential church of another denomination and come to us, says that he did so only after he had thoroughly studied the question, and could not find a solitary hint in the Bible, nor could he find anybody who could find such a hint, at anything else than immersion for baptism. His reason for staying out of a Baptist church so long as he did was that he had not studied the question of New Testament baptism for himself. Now, if a man so learned and brilliant as he could preach so long as he did without studying the question of New Testament baptism, it is but reasonable to infer that others have done likewise. And, again, if he, by diligent study and prayer for divine guidance, with all his predilections and training running the other way, came over to the New Testament teaching on the subject after careful study, it is also reasonable to infer that others will do the same—even so many as honestly take up the question prayerfully, to settle in the eyes of the Lord. So it is not a thing impossible that "all Christians will yet become Baptists." We know of no reason that will stand in the light of the Scriptures, why it should not be.

BE IMMersed IS A COMMAND OF OUR LORD AND SAVIOR JESUS CHRIST—Have you obeyed it?

Notes and Comments.

Every member present at every service—wouldn't that make the dry bones live again! Try it ye weary saints that are so sorely afflicted with chronic absenteeism.

It is far better to be a "rich poor man" than to be a "poor rich man"—one that is rich in love for God and humanity, than one that is rich in this world's goods alone. Think about it, you who would be rich.

"The Plan of Salvation," in our last issue, brings the whole brotherhood under lasting obligation to Bro. Hargis. Turn to it and read it again. It contains just about as much virility as anything you will soon see on that very important question.

It is all right to be humble, very humble indeed; but it is all wrong, to be so humble that you are downright proud of your humility,—and have you not seen some folks that have left that impression on your mind?

THE BAPTIST.

It is given out from New York that Dr. Lorimer has rented a house and has moved his library from Boston, which, being interpreted, means that he does not expect to return to Tremont Temple, yet awhile, anyhow.

If you want to get at the very center of the marriage question, nothing that has yet appeared in print will serve you better than Dr. Spore's article of last week. Nothing more need be written on that phase of the subject.

"Sir, we would see Jesus," was the timely rebuke that one of the would-be smart preachers found on his Bible as he appeared in his pulpit one morning with his face radiant with the glow that comes from a seven day's chase after "new thought."

An English "vicar" has caused a good sized earthquake in newspaperdom, by announcing it as his "conviction" that every "parish" ought to have and support its own theater. That is just what's the matter now, little sir! If your parishioners but supported the church half as well as some of them do the theater, how well would your church be supported. Then some church services are so theaterized now as to meet all the demands for that sort of thing, it would seem.

The Chicago Baptist Association met at Elgin last week. The report on Sunday-schools showed that out of 1,700,000 educable children in the State of Illinois, 1,400,000 are not to be found in any Sunday-school! The 84 churches composing the association report 90 schools with 22,000 pupils, which is very good; and yet, what is that among so many? Surely there is a great work right at the very doors for our brethren in that great city.

Bishop Potter's annual address to the Episcopalians of New York, must have caused that good feeling to rise up under the vests of the whiskyites that only comes

to them when some hoary head of "the church" champions their cause. But the days of rum are numbered in this country, as sure as the world stands, the bibulous old bishop to the contrary notwithstanding.

The thing is under the ban now. Besides the curse of God rests upon it, and it must go—it must! And it is going now. Look at the map and see the territory covered by prohibition laws. Twenty-five years from now, at the rate of progress now made, there will not be a saloon in this southern country. The good time is coming, coming sure!

Drinking to Excess, or Excess in Drunkenness—Which?

("Be not drunk with wine, wherein is excess."—Ephesians 5:18.)

This Scripture is almost universally misquoted in favor of moderate drinking. The Apostle is made to say: "Do not drink intoxicating liquors to excess, but be temperate in their use. Do not lose your manhood and self-control, and drink excess-

sively, so as to become drunk. Intoxicating liquors are harmless, and even good for many things, if you will be careful in their use. Like other good and powerful things, their abuse and not their use is hurtful, and is to be avoided. Every one condemns drinking intemperately. Does not the Apostle say, Do not drink wine to excess?"

Precisely that is what he does not say. One should not read into this Scripture what he desires to get out of it, but read out of it what Paul wished to say. Hear him: "Be not drunk with wine, wherein is excess." In what is the excess? In the drinking, or in the drunkenness, which is the effect of the drinking? Evidently it is in the drunkenness. The plain, the necessary, meaning is, "Do not get drunk, for in that intoxicated state there is excess"—a going out, passing beyond due limits, transgressing any measure, extravagance in speech and conduct.

The word is stronger still. We should not take the keen edge off this exhortation by such a vague translation as "excess, extravagance, riot." The literal meaning of the term is "without saving," that is, without the capacity of being saved, unsavable, abandoned, incorrigible. And the exhortation is, "Be not drunk with wine, wherein is the character of an abandoned man, one who cannot be saved." By all means, one should avoid that which brings him into such a lamentable condition. A drunkard cannot take in the word of life, cannot come under the sanctifying influence of the Holy Spirit, cannot "inherit the Kingdom of God."—1 Cor. 6:10. There can be no regeneration of heart, no sanctification of spirit, no reformation of life without the Holy Spirit. And there is no room for this Divine Person in the man who is full of intoxicating liquor. Hence, the Apostle follows the prohibition, "Be not drunk with wine," with the exhortation, "but be filled with the Spirit." One cannot be full of both.

Now, what is drunkenness? When is a man drunk with wine? Is only he a drunkard who gets on sprees, goes beyond all measure in speech and conduct occasionally, and not he also who drinks regularly and moderately, as he says, thus keeping his whole system in liquor, though he may have himself under moderate control because he is accustomed to such condition? My close observation, with sincere desire and honest effort on behalf of these "unfortunates," in a ministry of thirty years has impressed me that of all others the regular moderate drinker, whose whole being is saturated with liquor, is beyond all others without the capacity of being saved. He is too foolish or stupid to take in the Gospel, which makes wise unto salvation. He is too full of another spirit to take in the Holy Spirit, who regenerates and sanctifies and glorifies. He answers the description of this passage. O, do not get under wine, for in that condition you will be without the capacity of being saved.

H. F. S.
Vicksburg, Miss.

Why Do Baptists Immere.

R. J. VENABLE.

3rd. Because the symbolism of Baptism Requires Immersion. This symbolism is fully developed by Paul in his letter to the Romans 6:4-5 and also in that one to the Colossians. In the first we have the following language: "We were buried therefore with him through baptism into death; that like as Christ was raised up from the dead by the glory of the Father, so we also might walk in newness of life. For if we have become united with the likeness of his death, we shall be also by the likeness of his resurrection" (Rom. 6:4-5). "Having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead" (Col. 2:12). Paul held to the mystical union, real, vital, between Christ and the believer. The believer is one with Christ. His life is hid with Christ in God. The believer died with Christ on the cross, was buried with him and rose with him. The redemptive activities of Christ, have their counter-part in the spiritual and ethical experiences of the believer. "The strict relation is that of cause and effect. Now under the power of Paul's sense of the close union between the believer and his Savior, they are identified in thought and expression so that the believer is said to have died in an ethical sense when Christ died upon the cross, and to have risen with him to a new spiritual life when he rose from the grave." This identification of the believer's spiritual and moral experience with the death, burial and resurrection of Christ is symbolically set forth in baptism. But unless that baptism is immersion there could be no analogy between it, and the spiritual experiences through which the believer has past, have absolutely no resemblance between them and the death, burial, and resurrection of Christ. As Prof. Findley says, "Baptism very form the normal and most expressive form of primitive baptism, the descent into and rising from the symbolic water—it pictured the soul's death with Christ, its burial and its resurrection in him, its separation from the life of sin and entrance upon the new career of a regenerate child of God." There can be no dispute about the Apostle's reference to baptism as a symbolic transaction which sets forth the idea of death, burial and resurrection. There can be no question about the fact that immersion is appropriate and fully suggestive of these very truths, while sprinkling or pouring are wholly inadequate to remotely suggest much less symbolize these. Prof. Sunday says in substance on this subject—The redeeming acts of Christ, his death, his Burial, Resurrection are vividly set forth in baptism. These are symbolically set forth in a series of acts.

(1). Immersion equals Christ's death.
(2). Submersion equals his burial, or the ratification of death.
(3). Emergence equals the resurrection of Christ from the death. "When we descended into the baptismal water, that meant we died with Christ to

sin. When the water closed over our heads that meant that we lay buried with him in proof of our death to sin, like his death, was real. But this carries with it the third step in the process. As Christ was raised from among the dead by a majestic exercise of divine power, so we also must from henceforth conduct ourselves as men in whom has been implanted a new principle in life." (Prof. Sunday) The whole baptismal transaction is based upon the vital union of the believer with Christ. We are united with him in the likeness of his death, as a graft is united to the life of the tree. This union is made spiritually effective in the believer because of Christ's death, Burial and Resurrection. He rises to a new life having died to the old, by virtue of the Christ-life in him. Immersion alone can and does symbolize these spiritual facts in the life of the believer. "It is only when baptism is administered by immersion that its full significance is seen." (Plummer) Dean Stanly says: "Perhaps no greater change has ever taken place in the outward form of Christian ceremony with such general agreement: It is a larger change even than that which the Roman Catholic Church has made in administering the Sacrament of the Lord's Supper in the bread without the wine. For whilst that was a change which did not affect the thing that was signified, the change from immersion to sprinkling has set aside the most of the Apostolic expressions regarding baptism and has altered the very meaning of the word."

(2). Again those passages in which Jesus speaks of his suffering and death as a baptism may be placed among the figurative uses of the word.
"Are ye able to drink of the cup that I drink? or to be baptized with the baptism that I am baptized with?" (Mark 10:38.) "But I have a baptism to be baptized with and how am I straitened till it be accomplished" (Luke 12:50) These passages clearly refer to that awful tragedy of the garden and the cross, when Jesus was to be overwhelmed with sorrow and suffering underneath which he was to be overwhelmed. "Christ means to ask them if they are able, if they have the necessary fortitude and proper appreciation of values, to share the sacrifices of his position. Being baptized with his baptism is another figurative expression of the same thought, coming from the power of calamity to overwhelm. "Can you, he asks, be immersed in what will overwhelm me? They have looked at only the glory of the coming kingdom. Jesus directs their attention to the sacrifices incurred in establishing that kingdom (Prof. Gould, Critical Commentary on Mark, p. 200). "His passion is a flood in which he must be plunged. The metaphor is a common one in O. T., Ps. 69:2, 3, 14, 15; 42:7; 124:4, 5; 144:7; vs. 43:2. Jordan in flood and mountain torrents in state would suggest such figures" (Plummer, Critical Commentary on Luke, p 334.)

To interpret one of these passages is therefore to interpret all of them, for they have a fixed value. But we have an illustration of what John meant in the Second of Acts, "And when the day of Pentecost was fully come they were all together in one place, and suddenly there came from heaven a sound as of the rushing of a mighty wind and it filled the house where they were sitting. And there appeared unto them tongues parting asunder like as of fire; and it sat upon each of them. And they were all filled with the Spirit and began to speak with other tongues as the Spirit gave them utterance," (verses 1-4.) No one can read this account carefully

and contend that this wonderful manifestation of the Spirit can be appropriately set forth by sprinkling or pouring. The sound of a rushing mighty wind; the filling of the house, and the filling of all in the house with the Spirit are all greatly in excess of anything which can be compared to the sprinkling or pouring of a few drops of water, upon one. The prominent thought is that of *overwhelming*. The idea of John clearly was that as I baptize you in water, He who comes after me shall baptize you, overwhelm you in the Spirit.

Prof. Plumtre says of the "baptism with the Holy Spirit": "As heard and understood at the time, the baptism with the Holy Ghost imply that the souls thus baptized would be plunged, as it were in that creative and informing Spirit which was the source of life and holiness and wisdom." This idea is the one prominent in the minds of all those who pray for the baptism of the Holy Spirit. They asked to have the place overwhelmed with the presence and power of the Spirit, like a flood sweeping everything before it. Not a sprinkling, not a pouring but an overwhelming of the Spirit from on high is what is asked.

(2). Again those passages in which Jesus speaks of his suffering and death as a baptism may be placed among the figurative uses of the word.
"Are ye able to drink of the cup that I drink? or to be baptized with the baptism that I am baptized with?" (Mark 10:38.) "But I have a baptism to be baptized with and how am I straitened till it be accomplished" (Luke 12:50) These passages clearly refer to that awful tragedy of the garden and the cross, when Jesus was to be overwhelmed with sorrow and suffering underneath which he was to be overwhelmed. "Christ means to ask them if they are able, if they have the necessary fortitude and proper appreciation of values, to share the sacrifices of his position. Being baptized with his baptism is another figurative expression of the same thought, coming from the power of calamity to overwhelm. "Can you, he asks, be immersed in what will overwhelm me? They have looked at only the glory of the coming kingdom. Jesus directs their attention to the sacrifices incurred in establishing that kingdom (Prof. Gould, Critical Commentary on Mark, p. 200). "His passion is a flood in which he must be plunged. The metaphor is a common one in O. T., Ps. 69:2, 3, 14, 15; 42:7; 124:4, 5; 144:7; vs. 43:2. Jordan in flood and mountain torrents in state would suggest such figures" (Plummer, Critical Commentary on Luke, p 334.)

One can easily gather from the reading of these passages in connection with the suffering and death of Christ, together with the dismay which came to his followers how appropriately all was compared to an overwhelming flood which engulfed him and his.

(3). There is still another passage found in I Cor. 10:1, 2—"Our fathers were all under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." This is a refer-

ence to the crossing of the Red Sea, by Israel, under the leadership of Moses. They are represented as having the sea upon each side of them and the cloud above them. They enveloped within the cloud and the sea. Canon Evans, a celebrated English Churchman and Scholar says, "The two phrases 'were under the cloud' and 'passed through the sea' seem to prefigure the double process of *submersion* and *emersion* in baptism. The analogue however is not to be pressed in the details, for neither rain from the cloud nor wave from the sea wetted the marching Sons of Israel." "Commentary on I Cor. in loco.)

Manifestly the idea of an envelopment within the surrounding element is the leading one and makes the metaphor a highly appropriate one. There could be no analogy between such an enveloped condition and that of baptism by effusion. The cloud was not an aqueous one and the walls of the sea upon both sides were congealed. Any attempt to bring this passage under tribute to any other idea than that of immersion has and must always prove abortive.

Ordination.

We had two fine days at Old Antioch Church in Jones County fourth Sunday and Saturday before in Sept. The occasion that carried us there was the ordination of Dr. Mel Harrelson to the full work of the gospel Ministry. The ordination service took place on Saturday in the presence of a large congregation. The writer preached the sermon and conducted the examination, and after prayer and the laying on of hands by the presbytery, which consisted of the pastor, J. T. Simmons and myself. A very clear and forcible charge was delivered by Bro. Simmons, the benediction by Bro. Harrelson. The writer also preached on Sunday to a large congregation. Dr. Harrelson starts in the ministry with as fair prospects as could be desired. With the confidence and good will of the people, with a consecrated heart, a liberal education and perfectly orthodox upon God's Word, we commend him to the confidence of the brotherhood generally.

Well, you invited us to send in our report of our summer's work. To give an itemized report would make this too long. So I will just say that I have been in, since the second of July until the last of August, some very precious meetings, in my own charge and that of other brethren. Have baptized 43, including 10 that I baptized for Bro. Chapman.

We rejoice that all our churches in this section of the State have had splendid in-gathering. God be thanked.

W. H. BOONE.

Puckett, Miss.

Rankin County Association.

Please allow me space in THE BAPTIST to say that the meeting of the Rankin County Association at Clear Creek which has just closed, was pronounced one among the best in its history. D. J. Miley was elected moderator; W. H. McLain, clerk and W. C. Harper, treasurer. The intro-

ductory sermon was preached by Rev. J. L. Finley. We had about seventy-five delegates present (every church being represented) besides these we had visiting brethren as follows: Rev. A. V. Rowe, representing Convention Board; T. G. Ward, Harmony Association; Rev. D. W. Molder, New Liberty Association; Rev. J. R. Johnston, Strong River Association and Rev. J. L. Finley (to use his own expression like a confederate dollar) representing nothing in the world. His church being out of one Association and not yet in the other. All of whom did efficient service. Harmony and good will characterized the meeting throughout. The mid-week meeting proved a success, the crowd being immense. The baptisms and contributions were up to date if not in advance of any previous year. All the reports received due consideration, special mention being made of THE BAPTIST as the best paper in the world for Mississippi Baptists.

W.

Your brother in Christian service,
I. P. TROTTER.

Governor of Mississippi.

For Governor of this great State, we want a man that believes in God the Father, Jesus Christ the Savior of the world, and the power of the Holy Spirit, yea, more, we want a Christian Governor. One that has had his heart changed, that loves God and his fellow man, and knows Christ as his personal Savior. We want a man for Chief Executive that has executive ability and has proven his ability by successfully conducting his private business. If he is a failure with his own business how could he make a success with the affairs of the State? We want a broad-minded man, that feels an interest in *all* her citizens and will be for the development of the State. We want a man that would not become exasperated if one should differ with him and vilify him in the strongest language he can command.

We don't want a man that will pander to the race prejudices, and try to get into the high and exalted office of the Governor on cheap John demagogism.

W. H. PATTON.

Good Meeting at Rodney.

Our meeting at Rodney, Jefferson Co., embraced the fifth Sunday in August. Bro. E. S. P'Pool preached the word of faith with great power for six days. 21 were added to the church, 15 by baptism and 6 by letter.

Our church and its members are greatly strengthened since the Lord has blessed us with such a glorious revival.

Bro. P'Pool is a promising young minister, and we hope of large usefulness in the Master's vineyard. Bro. John Thomson is our pastor and is loved by all.

While God has blessed others He has not failed to bless us.

M. M. ASHLEY.

The great dam across the Nile at Assouan, 850 miles above Cairo, of its kind, is the monumental triumph of the ages. It is 1 1/4 miles long, 130 feet high from the foundation, and holds 1,000,000,000 tons of water. It took more than 10,000 men two years to build it at a cost of \$2,250,000. It is supposed to so irrigate the valley of the Nile, as to restore the fertility and prosperity of Egypt in the palmiest days of the Pharaohs. If it does, it is to be hoped that along with it will come a Joseph to manage it to the glory of God.

Query.

Will you kindly answer the following: When, where, and by whose authority circumcision was superseded by baptism?

J. R. SAMPLE.

[No matter when it was, it could not have been of the Lord.—ED.]

THE BAPTIST.

Field Notes.

THE BAPTIST man has been attending associations the past two weeks down in Marion Co. The Baptist Association was held with the Day Springs church, 20 miles north of Purvis. Rev. J. W. Toler was elected moderator and J. Riser, clerk. This is a small body composed of 7 churches. The body co-operates with neither the general association nor the Convention. They call themselves regular Missionary Baptists, but a large O, should be placed before *Missionary*. There was reported for missions \$7.85 during the year, *twenty baptisms reported*, which amount was devoted to gospel missions. In theory they are missionary, in practice hardshells. One of the preachers stated that he was a missionary from the crown of his head to the sole of his foot; but he wanted it understood that he was opposed to the *ary* at the termination of the word. He said that meant money and he didn't believe in the money part of missions. If you, gentle reader, can solve this problem, you are better at figures than this scribe. These brethren have not an abundance of good fellowship for a convention man. This poor man had to sing by himself. It was a little lonesome. But he went to see the brethren and he stuck to them to the close. On Sabbath the situation was somewhat relieved by a good brother announcing preaching at his house by the visiting Brother. Missions not a hearing at this service. Some of the brethren expressed much pleasure. BAPTIST readers are few and far between in these parts, still a few friends were found.

The Red Creek Association was the next halt. These were more excellent than those of Thesalonica. THE BAPTIST man was graciously received—given a place on the program, and was given the popular hour on Sunday. Great throngs were there and they listened to a sermon on missions with much apparent interest. After the sermon a collection was raised for missions amounting to \$21.00. While this body is not doing great things in the spread of the gospel, they are doing something and the hope is entertained that enlarged efforts are to be put forth in the future. Abner Walker was reelected moderator, G. W. Smith, Treasurer, and E. B. Cox, Clerk. Rev. Sanding, of The Mississippi Baptist, was in attendance and B. F. Roper, former secretary of the general association, was also in attendance. These brethren added much to the interest of the meeting. The usual reports of our association was good. This body co-operates with the general association. The body covers quite an extensive territory, reaching to the coast on the south. There were 23 churches represented, while a few failed to represent. The entertainment was splendid. Dinner being served on the ground Sabbath and Monday. THE BAPTIST man had the pleasure of meeting many excellent brethren of the association. Bro. J. A. Scarborough of Boguchitto, was present on Saturday and Sabbath. Bro. Sanding was appointed to preach the evening service,

but owing to the fearful rain the service was greatly marred.

THE BAPTIST will be read by a number of the brethren as the result of the visit.

But enough,

O. M. LUCAS.

Spillman Appointments—Sunday School Institutes.

Blue Mountain—October 26 and 27, a. m. Cherry Creek—October 27, 7 p. m. and 28. Tupelo—October 29.

Macon—October 30, 7 p. m.

Starkville—October 31 and November 2 at 7 p. m.

Columbus—November 1 and 2, morning and afternoon.

Meridian—November 3, at 3 p. m., and 4th.

Hattiesburg—November 5 and 6.

Brandon—November 7 at 7 p. m.

Clinton—November 8 and 9, a. m.

Jackson, First Church—November 9, 4 and 7 p. m.

Gloster—November 10, at 3 p. m., and 11th.

Indianola—November 12.

Greenwood—November 13.

Lexington—November 14, and morning of 15.

Yazoo City—November 15 at night and 16 at night.

Anding—November 16, morning.

Our-State Sunday School missionary, L. P. Leavell, will accompany Dr. Spillman. We bespeak for them the co-operation of pastors and brethren in this work. The arrangements for these meetings will be in the hands of the pastors and all Sunday School workers adjacent are earnestly invited to attend.

The unequal division of time is to be accounted for by the railroad schedules and a desire to give the best service to each place.

In behalf of the Executive Committee of the Convention Board,

A. V. ROWE, Cor. Sec'y.

To Brother Stovall.

I do not think there is very much disagreement between us after all. However, there is still room for a little better understanding. It is agreed that saving faith and salvation are co-ordinate and so intimately connected that they cannot be separated, and yet faith comes first. I cannot agree with you that one cannot exist without the other, because I believe that infants and idiots are saved.

There are two views to be kept in the mind. One from the human standpoint, the other from the divine standpoint. From the human standpoint one is saved because he believes. Mark 16:16.

Viewing salvation from the divine standpoint one believes because he is saved. John 3:3, 1:13.

Salvation from the human point of view is the revelation of that which previously existed. The result of which revelation is joy and peace. That which David lost and wanted again. The medium, and only medium through which this revelation is made is the Gospel, the essence of which is the plan of salvation, and it reaches only those who have been "born from above,"

because the Apostle Paul so teaches. I Cor. 1:18 and 2:14.

Yours in the faith,

J. C. FARRAR.

Some Preachers I Know.

NO. 3.

THE AFFECTICIOUS PREACHER.

Dick Gardner knows the affected from the real. He can tell when a thing is painted. He has er eye out for beauty, but

"When affection with a sickly men
Shows in her cheeks the roses of eighteen"

Dick Gardner turns away and smiles. But of all the sickn' things the affectious preacher is the sickn'ist.

There is one class which try to put their professions on in the form of a prince albertus black coat. You can see the profession stickin' out in the cut of the coat.

It is er religious coat. Now Dick Gardner kalkerlates that there is nothin' wrong with the coat, but when a man puts it on

just to advertise the profession, Dick thinks you had better look out. Dick don't believe in puttin' on nohow. He had one of these fellows to say to him one time, "You know a man has to dress like a preacher." Dick knows that some would never be taken for preachers if they did not dress like preachers, and he knows also that it is more important to act like a preacher. He kalkilates that good conduct is worth more to a preacher than good cloaths.

There is another class which affect to be very wise. They know what Baptist doctrine is. They can explain everything about the wonders of the books of Daniel and the Revelation with greatest ease. The panorama of the closin' scenes of the world's history is as simple to them as a child's story; and the gratest mystery they have to encounter is the mystery that other people cannot see just as they see, and especially after they have explained it. One of these make-believe wise ones began his sermon in the followin' manner, "Ever since the beginnin' of the world men have been endeaverin' to fathom the sapience of the Creator in the fabrication of the microcosm." Dick Gardner don't know what that means, but it is a wise sayin'.

The same man said in the course of his sermon, "When anything obnoxious adheres to our corporal constitution we eradicate the same by oblation." When he finished Dick thought that the old niger's criticism would have been in place. A young preacher had just closed a prodigious discourse in the niger church. The old preacher rose to close the services. He said, "Broderin' and sisterin' the white bruder hab worried you long enough. He hab confounded de congregation, obliterated de subject, and cobered himself all ober wid stigmatize. Let us stan' an' be dismissed."

There is a class who affect to be very eloquent. They go all over the country e'ocutin' an' call it preachin'. These fellows never read anything but poetry and novels. Compel one of them to read Butler's Analogy and it would kill him. A friend told me that he heard one of these fellows use this language, "On that beautifull mornin' the birds sang as if every bone in their body was a golden harp upon which angels would desire to play the sweetest anthems of heaven." That wus

THE BAPTIST.

beautiful wusent it, but it didnt have much sense in it for a matter of fact man like Dick Gardner. Dick Gardner was at meetin' one time when one of these sky scrapin' preachers wus a sailin' around in the firmaments. The preacher had passed beyond the star dust isles and milky way that spans the ethereal deep, and havin' entered court celestial paused to listen to the angels. With his eyes fixed upon the ceilin' he said "An whose voices are those I hear?" He paused, and the sudden stop woke up the deacon, who, hearin' the preachers interrigation, said, "Why its those boys in the garly, they always would talk in time of meetin'."

What we pewmen want is to hear the voices of earth. We are a thirstin' for the Gospel. We want the plain old truthe in a plain old way. And we dont want any put-on. We would have the preachers not to affect what they are not are else they may effect what they would not.

DICK GARDNER.

Sunday-School Institute at Clinton.

The church here has invited all neighboring churches and Sunday-schools to send representatives to attend this institute which will be held Nov. 8 and 9. Let us know if you are coming and we will provide for you. Those are invited who really desire to be helped or help others to do better work in the S. S. Specialists in this line will conduct it.

P. I. LIPSEY.

Columbia.

We are making progress along all lines—materially and spiritually. Recently organized a Union with 42 members. It is an enthusiastic band with Prof. Drummond as president.

This year the church has spent more than \$400.00 on the Pastorum, remodeling it, and we are very comfortably domiciled.

The pastor and his wife never expect to receive better treatment than they are now receiving at the hands of this noble people.

W. A. HEWITT.

The Sunday-school Field Man.

We were pleased to have Bro. Landrum Leavell with us yesterday. He lectured at 15th Ave. Church in the morning; at Seventh Ave. in the afternoon, and 41st Ave. at night. His visit did good; old and young were delighted, and the way was favorably prepared for the November meeting as advertised.

Bro. Leavell left this a. m., for Forest, where he is to lecture tonight. He goes thence to the Yazoo Association. Our Association gave him a cordial welcome.

A heavy rain last night checked a large congregation at 41st Ave. Otherwise everything passed off well.

L. A. D.

The Land of Shakespeare.

BY JOHN T. CHRISTIAN.

An American was recently asked by an observing English lady, "Why do all Americans go to Stratford-on-the-Avon to

visit Shakespeare's land." She further observed that "few Englishmen go there." The American half seriously replied: "Shakespeare had brains and Americans like that sort of a man." Whether this is the reason or not the fact remains that thousands of Americans go every year to Stratford-on-the-Avon, more of them than from all other nations combined and it is further said there are ten Americans to one Englishman among the visitors. One is not only impressed with the number of the Americans but he is also reminded that the principal monument of the town was built by an American, George W. Childs, and the Memorial Theater was erected largely by American money and energy.

A singular thing is, that Shakespeare, never in his writings, mentioned his native shire; but the pastoral and woodland beauty of the district pervades his plays and lurks among the leaves of his book like the scent of sweet lavender and rosemary. A land

"With shadowy forests and with champains rich'd,
With plenteous rivers and wide skirted meads."

Not far away at Leamington is an enormous oak which is regarded as the geographical center of England. But the true center of England is not an oak but Shakespeare. Among English poets he stands in a class all his own; and the poets of the world who rank with him may be numbered upon the fingers of one hand. Of them all he is the most rational and in the most human way interpreted the emotions of the heart and the thoughts of the mind.

Stratford-on-the-Avon is a portion of the district of country formerly known as the Forest of Arden. This "mighty Arden," the "heart of England," extended at one time from the Trent to Severn. The old poet sings:

"Muse! first of Arden tell, whose footsteps yet are found,

In her rough woodlands more than any other ground,
The mighty Arden held even in her height of pride,
Her one hand touched Trent, the other Severn's side."

Out of this forest was drawn wood which supplied with fuel vast districts of the country. Thus in the time of Elizabeth much of the forest had been used for building purposes.

"When Britain first her fields with villages had fill'd,
Her people waxing still, and wanting where to build,
They oft dislodg'd the hart, and set their houses where
He in the broom and brakes had long time made
his leyre."

The elm is the most common species of forest tree in Warwickshire, so common in fact that the smart Americans style it the "Warwickshire cabbage." That the oak was formerly as common as the elm is demonstrated by the great quantity of oak timber used in building throughout the district. This is particularly true in Stratford-on-the-Avon. The timber frame work of the houses is of oak and between the framework is "wattle and dab," the "wattle" is of oak or willow and the "dab" is of good mortar. These black and white houses, overshadowed by lofty trees and embowered with roses and other climbing plants, gives the town an aspect of repose and picturesque simplicity.

THE BAPTIST.

It was in the heart of this district that Shakespeare was born, lived and died. The whole district is hallowed to those who love English literature. It was here that Drayton and Ben Jonson visited Shakespeare in his last days. This is the land associated with the legends of the renowned Guy of Warwick and Lady Godiva of Coventry. To this place came the conspirators of the Gunpowder plot in 1605 and hither marched Simon de Montfort, the champion of liberty. In the immediate neighborhood is Warwick with its beautiful castle, Guy's Cliff with its romances, Kenilworth which Sedgwick has rendered immortal and the beautiful Stoneleigh Abbey. Somerville, the author of "The Chase," and Walter Savage Landor will ever be associated with this poetic land. Hither came Washington Irving and Garrick and a multitude of others scarcely less famous.

The very lanes of the town are famous and teem with traditions of the olden times. King Charles rode through its streets disguised after the battle of Worcester in 1651. Here is the route of the Roman legions and there is the trail of the Normans when the West shades spread over the districts of Avon.

In the center of the town is "Rother Market." "Rother" means horn cattle. In this Market Place is the American Memorial Fountain erected by the late Mr. Geo. W. Childs, of Philadelphia. The design is unusual and the details good. The following inscriptions are placed around the fountain:

"The gift of an American citizen, George W. Childs, of Philadelphia, to the Town of Shakespeare, in the Jubilee year of Queen Victoria."

"Ten thousand honors and blessings on the bard who has gilded the dull realities of life with innocent passions." Washington Irving *Stratford-on-Avon*.

"In her days every man shan't eat in safety Under his own vine what he plants; and sing The merry song of peace to his neighbors, God shall be truly known; and those about her From her shall read the perfect ways of honor, And by those claim their armless—not by blood."

Henry VIII. Act. v. scene 4.

Over the drinking fountain, is a line from *Timon of Athens*:

"Honest water which never left man in the mire." *Act. i. scene 2.*

From the fountain one may pass into Wood street where he may notice a curious survival of names. On the right a sign-board proclaims that Anne Hathaway provides food for the body; on the left all the world may see that of a mender of bad soles.

Not far away is Shakespeare's birthplace on Henly Street. The black and white house, with quaint pent-house over the door, will be easily recognized. The house is now a Shakespeare memorial and doubtless looks like it did in the time of the poet. There are many relics kept here of Shakespeare and his family. The birth room is up a time-worn stairway, over the front kitchen and has a window facing the street. The walls, ceilings and posts are

well covered with names. That of Sir Walter Scott may still be traced among the diamond scratchings on the window. The room is bare and cheerless and has only a few articles of old furniture in it. No time is given us to describe the Museum but a cheerful look into the garden will light up the otherwise somber appearance of the Shakespeare house.

The Holy Trinity Church where Shakespeare is buried is a truly beautiful place. It is situated upon Avon river and surrounded by lovely trees. The visitor should by all means take a boat ride upon the Avon river past the church and above the bridge. This ride is not a long one but I do not recall a more charming one in any country. The church is approached through a long avenue of lime trees. Quite apart from its situation and its connection with the immortal bard the church is a historic one and indeed is a remarkably fine building. In the chancel of this church the Shakespeare family are buried.

William Shakespeare is buried in the floor of the church and over his dust rests a stone with the inscription pronouncing a blessing and a curse.

"Good friend for Jesus sake forbear,
To digg the dust enclos'd heare,
Blest be ye man yt spares thes stones,
And curst be he yt moves my bones."

STRATFORD-ON-THE-AVON.
Warwickshire, England.

Who is a Christian?

In your issue of June 26, 1902, I note your answer to an inquiry by W. S. Walker. The query was: "Is it necessary for a believer in Christ to do all things that Christ said they ought to do in order to be a Christian?" You answered: "No * * * If we did that we would be absolutely perfect." This view of the matter is something new to me, and if the correct view, will you be so kind as to mention any Scripture that will sustain it? If all his commands were not necessary, why were they given? Just how little of his bidding is it possible for us to do any, and yet be a Christian? Or, in what one point is it possible for us to offend and not be guilty of all. Which of the two great commandments may we ignore, because of our human weakness, our imperfection, and yet deservingly bear the name of Christian?

The Latin verse which follows may be translated:

"Mother, thou gavest milk and life,
Alas, for this rich gift, I render but a stone.
Would that some blessed angel might remove
The stone; thy form appear like unto Christ's.
Vain are my prayers, but may the Saviour quickly
come,
And thou, my mother, from the enclosing tomb
Ascend, and heaven seek."

There is also a bust of Shakespeare in the church. It is probably from a mask taken after his death. In the records of the church among the baptisms, 1564, is the following entry: "April 26th, Gulielmus, filius, Iohannes Shakespeare." The font in which he was immersed is also preserved in the church.

There are many other places in Stratford-on-the-Avon to be visited, such as the Memorial Theater and Art Gallery, The Guild Hall, but we must take a walk to Shottery. I say walk for really that is the only proper way to go. It is a very picturesque hamlet. It was here that the boy Shakespeare dreamed and loved. The walk is through the fields, a narrow lane, by thatched cottages, in front of which are small borders brilliant with color, tall hollyhocks and sunflowers lending a graceful

charm to the scene. The jackdaw in his wicker cage hanging against the wall in the sunshine, and even the broken flagstones of the garden paths lend their separate charm to the scene of rural simplicity.

A sharp turn and we are brought to the gate of Anne Hathaway's cottage. No palace in Europe is more famous than this humble cottage. No shrine has more visitors. The long two storied building, made beautiful by the hand of time, hallowed by the memory of the greatest poet, is now one of the most precious heritages of the English people.

A paved path, bordered by neatly kept flower beds, extends from the gate to cottage door, which is embowered in old fashioned fragrant creepers. Tiny latticed windows peep out from beneath the overhanging thatch. A few stone steps lead to the open door. The cottage is furnished in a homely, comfortable style with old oak, some of which is coeval with the building. Here William Shakespeare dreamed, loved and was married.

Here ended a second visit to Stratford-on-the-Avon. The first was intensely enjoyed, the second was even more delightful than the first.

STRATFORD-ON-THE-AVON.

Warwickshire, England.

Who is a Christian?

In your issue of June 26, 1902, I note

your answer to an inquiry by W. S. Walker.

The query was: "Is it necessary for a be-

liever in Christ to do all things that Christ

said they ought to do in order to be a

a Christian?" You answered: "No * * * If

we did that we would be absolutely per-

fect." This view of the matter is something

new to me, and if the correct view, will you

be so kind as to mention any Scripture that

will sustain it? If all his commands were

not necessary, why were they given? Just

how little of his bidding is it possible for

us to do any, and yet be a Christian? Or,

in what one point is it possible for us to

offend and not be guilty of all. Which of

the two great commandments may we ig-

nore, because of our human weakness, our

imperfection, and yet deservingly bear the

name of Christian?

I cannot just see the significance of the

name if the bearer has not won it as a true

disciple, a conscientious student of Christ's

teachings, who has put his knowledge to

practical use.

I cannot see how the assertion "I am the

way," and the command "Follow me"

can be interpreted as meaning anything

but explicit obedience.

Still, I may be wrong, and if so, I am

willing, nay, anxious to be set right. So I

shall be very glad to see a further explana-

tion of the matter in BAPTIST.

Yours truly,

J. P. PEARCE.

[Believe in the Lord Jesus Christ and thou shalt be saved" is what Paul said to the jailer and that is what the jailer did, and that is what saved him. After this of course he did many other things not to be saved, but did them because he was already saved—and that is just the way with every other poor sinner—Ed.]

Oct. 9,

1902.

THE BAPTIST.

College Tidings.

Still they come! 264 are on the roll before the close of the first month. Only once in past history has the College enrolled a larger number than that during the entire session.

The churches will need to remember ministerial education. Many of the pledges made at the convention have not been paid and the Board is away behind. There are 28 young preachers in school. A number of these are paying their own way entirely, but more than half of them are having about half their way paid by the Board of Ministerial Education. The expenses of the Board will make it necessary that the churches and friends contribute about \$75.00 a month.

If any one has money for ministerial education, it will be specially appreciated.

Truly, W. T. LOWREY.
Clinton, Miss., Oct. 7, 1902.

Columbus.

Children's Missionary Day, Sept. 28th, 1902. The exercises of this occasion were of a most delightful character.

The school met at the usual hour, 9:30,

with J. A. Goree presiding. Gen. Stephen D. Lee gave a very soulful talk on the leading characters, incidents, etc., as given in the lessons during the quarter. This proved a deeply spiritual preparation for the exercises which were to follow.

At 11 o'clock the school and congregation all assembled in the auditorium and with the college girls, we had present an immense audience of not less than 500.

After reading of the Scriptures by the superintendent and prayer by the assistant, John R. Laws, the infant class of 37, lead by their teacher, Mrs. Mary Brown, gave us the Lord's prayer in a sweet and pathetic manner.

Miss Hattie McClanahan's splendid solo was then greatly enjoyed by the earnest, attentive congregation.

Recitations by the boys and girls then stirred the congregation on missions.

While all did well in speaking and singing, the "Starless Crown," recited by Willie Mai Parker seemed to be especially impressive.

The duet by Misses Olive and Nellie Sanders was sung in a most inspiring strain.

Miss Alice Halbert then gave us an excellent paper on "Paul as a Missionary," after which the "Harvest Song" was well rendered by the boys.

We then had another fine paper by Miss Mary Mayo on "Christ as a Missionary." These two papers were indeed a credit to the head and heart of the young ladies who so carefully prepared and gracefully read them.

Prof. Joe Cook, principal of Franklin Academy, favored us with a most admirable address on "Woman's Development Through Christianity." One striking statement was, "character is not moulded but hand made." The address resulted in a fine impression.

The collection being next in order right joyfully did the little children and larger

ones rush to the platform and deposit their mite boxes which contained their offerings for missions. The contribution in this way amounted to \$22.62 and after deducting for expenses, etc., we sent Dr. Frost \$16.87 to be divided between the Home and Foreign Mission Boards.

The congregation then united in singing "Bringing in the Sheaves," after which the pastor pronounced the benediction.

Thus a fine program was well rendered in one hour and twenty minutes. The effect was fine upon the school, children happy, grown people glad and all rejoiced together.

The young ladies and gentlemen who so beautifully decorated the church for the occasion deserve praise for their good taste and kind service.

Our organist, Miss Annie Laurie Long, was at her best and of course did her work well. The pastor and organist usually feel the greatest anxiety concerning occasions of this character.

We tried Children's Missionary Day and it proved a glorious success.

Oct. 6, 1902. A. J. MILLER.

Crystal Springs.

Crystal Springs Church maintains her good standing, and came up nobly yesterday on Home Missions. It is not all in yet but it is safe to say it will equal last year's contribution which was the largest the church has given since I have been pastor. I go today to aid Pastor Low at Laurel in a 12 day's meeting. Pray for us, dear readers.

W. A. McCOMB.

A Step Forward.

After a sermon on the place of *Teaching* in the kingdom we formed a good class in our church for studying the Christian Culture Course in the B. Y. P. U. The class follows the Sacred Literature Course in the *Union*; the subject is "The Christian Life" as it is developed in the Bible; it will consume six months. Dr. Lowrey was elected teacher and thirty or more are already in the class. We meet on Friday night and are expecting great benefit from it.

P. I. LIPSEY.

Clinton, Miss.

From Lake Charles.

Brethren, we are now in a good meeting with Pastor T. E. Alford and his noble church. I am being entertained in the home of the pastor and we are both sitting in his study waiting for his good wife to bring us a cup of Louisiana coffee. The meeting is starting off well, some have already united with the church. The church will not hold the crowds, therefore they are erecting a large tent to accommodate the great crowds which are attending. We have found a lot of Mississippians over here. Quite a number of them are great workers. This church is one of the leading churches in Louisiana. It is located in the great rice district. Many of these men attend church in the day time as well as at night.

I took supper with Dr. J. B. Gambrell, of Dallas, a few nights ago. He is in fine health and good spirits. A most remarkable man. We love him for his work's sake and he has and is truly doing a great work in Texas.

Bro. A. J. Harris has been doing some fine preaching since his return. He spoke in glowing terms of Mississippi and her churches.

Bro. R. A. Cohron, of Utica, Mississippi, has been on a visit to his daughter. We had the pleasure of dining with him in the home of our Pastor A. J. Harris.

We love you dear old Mississippians and wish you were not so far away so we might come to see you often. Every now and then we run across one as we journey through the West.

Dr. E. E. King is doing a grand and noble work in Collins county. Bro. Gillon is doing a fine work in Fort Worth with the Broadway Church and Luther Little is holding special meetings in connection with his church. He is doing a fine work. Bob Merrill is going to Longview; he has done a great work at Sulphur Springs. In fact all of the Mississippi boys are doing well.

SID WILLIAMS.

The Oskyka meeting began September 18th and continued twelve days. The pastor was assisted by Bro. E. B. Miller. Forty-six were added to the church, 9 by letter and 37 by baptism. The universal opinion was, that the meeting was one of great spiritual power.

Bro. Miller preaches salvation by grace with great clearness and force, as opposed to all idea of salvation by works and human merit. In every sermon believers were edified, strengthened, built up in the faith, and at the same time the unsaved were effectually pointed to Christ as the Savior of sinners.

The cause in Oskyka has been greatly strengthened by the meeting. To the Lord be all the praise and glory.

Bro. Miller was with me last year in a meeting at Magnolia and I do most heartily commend him as a scriptural evangelist.

J. E. Thigpen.

Bro. John R. Laws is now on the road representing a drug company of Memphis, Tenn. This brother is a valued member of our church and assistant superintendent of the Sunday-school. While he seeks no commendation at the hands of his pastor, I wish to serve notice on pastors and superintendents where he may "stop over" Sunday that he is ever ready for religious service. He can run a Sunday-school or conduct a prayer-meeting. Use him freely brethren, for we don't want him while on the road to get rusty.

A. J. MILLER.

The Topeka, Kansas, correspondent of the New

THE HOME.

From the Valley to the Mountain-top.

God moves in a mysterious way His wonders to perform.

Today, we may be as it is upon the mountain-top but, a sudden call, on the morrow, will lead us through the valley.

Life is made up of moving pictures, of shifting scenes.

Most beautifully have such scenes been depicted by the celebrated Rembrandt, an artist of such world-wide fame, that time will not dim its luster. Rembrandt's greatest beauty, grandest effects, was in his deep contrasts of lights and shades which, under the finishing touch of his artistic hand exquisitely blended and made a gem of priceless value.

In the great Master's hands, these life pictures of ours are worked out day by day, year by year.

Each stroke from His hand, whether it be of light or dark, but adds to the beauty of its character.

Tho' to our imperfect vision, the contrasts may seem sadly glaring, yet in the grand finish, all will harmonize and remain throughout all eternity a masterpiece, from the dear Master's hands.

Do not become discouraged, dear heart, if at times, looking through the glass darkly, your life seems to be made up of the darker lines.

There'll be no dark valley when Jesus comes, To gather His loved ones home."

Shall not we blessed ones, send out from our hearts a silent fervent prayer for those still in the dark valley below, with hearts burdened, way crushed may be, by sorrows bitter pangs?

Whilst the canvas has portrayed life, sacred and otherwise, in great beauty and perfection, yet here upon the mountain-top God speaks to us through nature.

What a revelation, what a treasure house of beauty is the sun-rise walk, the morning bath of the soul, here on our celestial mountain.

Oh! the world beautiful, both the heart exclaim. The soul leaps forth to meet its God, and breathes a silent prayer for what is prayer—

But the burden of a sigh, The falling of a tear.

The upward glancing of an eye When none but God is near.

It has been aptly quoted that "Nature looks as if God dashed it clean every morn, and a noon of today are we, that to be fitly moulded by our Savior. He passes us through the furnace of humanity."

How truly indeed this may be

said of human nature.

We awake with our hearts cleansed overnight, all attune with our God we begin the beautiful day, but long ere noon, contact with the world cold cynicism has jarred on and crimped up the earlier high born resolutions and inspirations.

Too quickly do we Christ's ones allow ourselves become discouraged. Instead of drawing the armor closely about us and pressing steadfastly on, we often at the first conflict lower our shields, thus laying bare the soul to missiles and darts ever leveled at Christian bands.

Holding our heads and banners high, with the words forward, forward inscribed as a coat of arms on the shields, Christians should become inured to hardness as soldiers of Christ Jesus. Greatly gladdened are we to hear noble, consecrated ministers of God preach more and more these latterdays, that Christians should testify, by joyous, happy faces to the reality and beauty of this religion. For it is of joyous character and doth most truly glorify life. "Like a summer wind laden with a thousand invisible seed, dropping everywhere, spring forth in fruits and flowers."

Tired, weary heart, how sweet, how refreshing to bide while here on the mountain top.

Many of us have come through that valley of the shadow of death. We have passed through our Gethsemane.

There'll be no dark valley when Jesus comes, To gather His loved ones home."

Shall not we blessed ones, send out from our hearts a silent fervent prayer for those still in the dark valley below, with hearts burdened, way crushed may be, by sorrows bitter pangs?

Look up! take hope dear ones, the same strong hand, tender Pilot, who lead us through this valley, will, in His own good time, guide you into realms, that, touched by time, softening hand, will comfort and cheer your now wounded heart.

Why do we only turn to our Savior's love and pity in sorrow's crown of sorrows.

Though I walk through the valley of the shadow of death, I will fear no evil. Thy rod and thy staff comfort me.

Who shall ascend into the hill of the Lord?

He that hath clean hands and a pure heart.

ALICE WILSON WILLIAMS.

Womanette

Cures all diseases peculiar to the Female Sex. Sold under a guarantee. Send us your name and we will be glad to send you circulars and testimonials.

JONES MEDICINE CO., JACKSON, MISSISSIPPI.

ROYALINE OIL
THE GREAT
ANTISEPTIC
FOR PAINS. WOUNDS. BURNS. COLIC. DIARRHOEA &c.
25¢ \$1.00 MONEY BACK IF YOU WANT IT.

BEST AND CHEAPEST ANTISEPTIC.

Mr. W. W. Leavell, Nevada, Miss., says: "Royaline Oil is the best and cheapest Antiseptic I have used for myself or in my stable."

Pleasant as a perfume. Strong to ease pain. If you want it weak, like the others, add water to suit and save your money. Sold by druggists and dealers in medicines.

For Constipation, Biliousness and Headache, Panol Liver Regulator is best and cheapest. 15 cents. Money back if you want it.

ROYALINE MEDICINE COMPANY, LTD., NEW ORLEANS.

CAMPBELL'S
PRACTICAL STENOGRAPHIC
and
TYPEWRITING SCHOOL,
JACKSON, MISS.

W. N. CAMPBELL, Principal.

A Practical Shorthand and Typewriting School by a Practical Court Reporter.

Write for Prospectus.

Bilious?

Dizzy? Headache? Pain back of your eyes? It's your liver! Use Ayer's Pills.

Want your moustache or beard a beautiful brown or rich black? Use

Buckingham's Dye

50 cts. of druggists or R. P. Hall & Co., Nashua, N. H.

BIRMINGHAM BUSINESS COLLEGE
Offer advantages for students entering now. Railroads, fare
paid. Positions guaranteed. Business men, bookkeepers
and stenographers. Write for illustrated catalogue, free.
WILLARD J. WHEELER, President,
BIRMINGHAM, ALABAMA.

Cancer Covering Side of Face Cured by Anointing With Oil After All Other Means Had Failed.

Dr. D. M. Bye Co., Dallas, Texas:

Dear Sirs—This is to certify that I tried various remedies for cancer on my face and none did me any good, only to aggravate same. I read your advertisement in the Christian Advocate, commenced with your pain's treatment, consisting of Oils, and I am happy to say within six weeks I shaved over the affected place. I consider I am cured. Language is inadequate to express my feelings. I am ever ready to answer any and all questions pertaining to your medicine and treatment. I remain yours for success, R. L. SIMMONS, Flatonia, Texas.

The Combination Oil Cure for Cancer has the endorsement of the highest medical authority in the world. It would seem strange, indeed, if persons afflicted with cancers and tumors, after knowing the facts, would resort to the dreadful knife and burning plaster, which have hitherto been attended with such fatal results. The fact that in the last eight years over one hundred doctors have put themselves under this mild treatment shows their confidence in the new method of treating those horrible diseases. Persons afflicted will do well to send for free book giving particulars and prices of Oils. Call on or address Dr. D. M. BYE CO., 171 Main street, Dallas, Texas. P. O. Box 462.

1902.

THE BAPTIST.

Associational Meetings.

West Judson—Fellowship, Sept. 2. Tippah—Mt. Moriah, 4 miles north east of Ripley, Sept. 3. Lebanon—Laurel, Sept. 3. Oxford—Bethany, Sept. 11. Copiah—Smyrna, 10 miles west of Hazlehurst, Sept. 11.

Pearl River—Cedar Grove, Marion county, 4 miles north of Columbia, Friday, September 12.

Columbus—Macon, Sept. 12.

South Mississippi—Mt. Vernon, Sept. 13.

Judson—Fellowship, Sept. 16.

Chickasaw—Tula, Sept. 16.

Zion—Eupora, Sept. 17.

Tishomingo—Corinth, Sept. 19.

Tallahala—Beulah, 10 miles east of Laurel, Saturday, September 20.

Mt. Pisgah—Sardis, Sept. 20.

Bethel—Bay Springs, 20 miles north of Purvis, Marion county, Saturday, September 20.

Chickasaw—Shubuta, Sept. 24.

Union—Piedmont, Sept. 25.

Boguechitto—Bala Chitto, 7 miles east of Magnolia, Sept. 26.

Red Creek—Midway, Marion county,

14 miles northwest of Purvis, Saturday, September 27.

Yazoo—Bethel, 9 miles west of Vaughans, Oct. 1.

Calhoun—Banner, Oct. 1.

Sunflower—Refuge, Oct. 2.

Rankin County—Clear Creek Baptist Church, Tuesday before 1st Sunday in October, 10 a. m.

Strong River—Galilee, 16 miles east of Hazlehurst, Oct. 4.

Liberty—Centre Grove, 16 miles east of Meridian, Oct. 4.

Lawrence County—Bethel, 3 miles south of Monticello, Oct. 4.

Ebenezer—Corinth, Perry county, 8 miles south of Morriston, Saturday, October 4.

Chester—Poplar Creek, 4 miles south of Sibleton, Oct. 4.

Oktibbeha—Good Hope, Neshoba county, 5 miles west of Philadelphia, Saturday, October 4.

Deer Creek—Bethel, 7 miles from Heathman, Oct. 7.

Aberdeen—Pleasant Grove, Oct. 7.

Yalobusha—Spring Hill, 3 miles west of Oakland, Oct. 9.

Central—Jackson, 2nd Church, Oct. 9.

Mississippi—Bethel, Oct. 10.

Pearl Leaf—Bunker Hill, Oct. 11.

Hobolochitto—Olive, 5 miles west of Lumberton, Saturday, October 11.

Louisville—Plattsville, 17 miles south of Louisville, Oct. 11.

Salem—Fellowship, near Heidelberg, Saturday, October 11.

Bethlehem—Mt. Vernon, 5 miles south of Meridian, Oct. 11.

Coldwater—Peach Creek, 9 miles west of Sardis, Oct. 15.

Carey—Hamburg, Oct. 15.

Kosciusko—Macedonia, 10 miles north of Kosciusko, Oct. 17.

Sipsey—Harmony, Monroe county, 3 miles northwest of Quincy, Friday, October 17.

Fair River—Little Bahala, 8 miles east of Wesson, Oct. 17.

Tombigbee—Salem, Oct. 18.

Leaf River—Buffalo, Green county, Saturday, October 18.

Choctaw—Mt. Nelson, Oct. 18.

New Liberty—Saint Ela, Smith county, 7 miles south of Raleigh, Saturday, October 18.

Hopewell—Jerusalem, 16 miles north of Morton, October 18th.

Trinity—Monta Vista, 16 miles north of Eupora, Oct. 23.

Harmony—Rocky Point, 14 miles southeast of Kosciusko, Oct. 24.

Magee's Creek—Boguechitto, Washington parish, about 16 miles east of Ossyka, Saturday before the 2nd Sunday in Oct.

What Are We Sending Up?

A rich lady dreamed that she went to Heaven and there saw a mansion being built. "Whom is that for?" she asked of the guide. "For your gardener."

"But he lives in the tiniest cottage on earth with barely room enough for his family. He might live better if he did not give away so much to the miserable poor folks."

Further on she saw a tiny cottage being built. "And whom is that for?" she asked.

"That is for you."

"But I have lived in a mansion on earth. I would not know how to live in a cottage."

The words she heard in reply were full of meaning. "The Master Builder is doing His best with the material that is being sent up."

Then she awoke resolving to lay up treasure in Heaven.

What are we sending up? What kind of material are we building into our everyday life? Is it being sent up?

Every deed forms a part in this building of ours.

That is done in the name of the Lord.

—Selected.

How do you like this weather?

Not much; I'm feared its going to rain."

Well, how's times with you?

Sorter so so; but they wont last."

Folks all well?"

Yes; but the measles is in the neighborhood."

Well, you ought to be thankful you're livin'."

I reckon so; but we've all got to die!"—Atlanta Constitution.

OI-KO . . .

Is an Anti-Bilious Family Medicine and the best Treatment for Diarrhoea, Flux, Colic, Indigestion, Chills, Fevers, etc. The finest Soothing Syrup. Is not a purgative but a neutralizer. Let us send you circulars and testimonials.

JONES MEDICINE CO., JACKSON, MISS.

Relief in Six Hours.

Distressing Kidney and Bladder Disease relieved in six hours by "New Great South American Kidney Cure." It is a great surprise on account of its exceeding promptness in relieving pain in the bladder, kidneys or back, in male or female. Relieves retention of water almost immediately. If you want quick relief and cure this is the remedy. Sold by Fulgham & Co., Druggists. Price \$1. Mail orders promptly filled.

Genial women handsome grow in "Queen Bess" Shoes.

YORK SHOE CO., JACKSON.

Your Home Is Not Complete



Unless you have a Piano or an Organ in it. Either will help to make it attractive to your children and make them enjoy their evenings at home. We sell both in such a way that you can have no excuse for not buying one. We generally make the terms to suit the purchaser. Our line is so varied in price, quality and style that we know we can suit all. We sell the following celebrated makes: Baldwin, Ellington, Hamilton, Howard, Kimball, Hobart M. Cable, and other Pianos. Kimball reed and pipe, and Burdett Organs.

We also carry a full line of small musical instruments and sheet music. If you are in the market for anything in our line, just drop us a postal card and we will Mail orders will receive our prompt

attention.

Patton & White,

JACKSON, MISS.

==ATTENTION==

DOES YOUR BUSINESS JUSTIFY
THE USE OF A WRITING MACHINE?The Chicago
Typewriter

Is a Necessity if Once Used.

The price will enable anybody in need of a machine to purchase. Price \$35.00

Write to A. J. HARRIS, Agent. JACKSON, MISS.

WOMAN'S WORK.

Woman's Central Committee:

Mrs. E. G. Hackett, President, Meridian; Mrs. W. R. Wood, Secretary, Meridian.

Come and Go.

Oh! unbeliever dead in sin,
Arouse! the Savior calls,
Open now your heart and let him in.
He died, yes, died for all.

Come unto me in accents sweet,
The blessed Master pleads;
With loving smile he'll haste to meet
And grant your every need.

Come unto him he'll give you rest,
From all the storms of sin;
That surge and beat within your soul.
Oh! tired one, let him in.

Come unto him, sweet peace he'll give,
From doubt and anxious care,
Give him your hearts and you shall
In mansions he'll prepare.

When you accept this priceless gift,
The Savior's offer, free,
Your voice in joyful song should lift
Praise to Him, He died for thee.

How eager then, you'll be to go,
At the dear Lord's command,
And tell to those, who do not know
In this and every land.

How wonderful and great the plan,
How full of love divine;
God's priceless gift to fallen man
Our hearts, Lord, closer bind.

Dear Savior, make our feet more swift
To run at thy clear call,
From other burdened hearts to lift
The trials that may fall.

Help us to do thy will always
In lowliness of heart,
Be glad to work, while it is day,
For soon will come the dark.

And when our task one arth is o'er,
And our burdens all laid down,
God, pilot us safe to the heavenly shore
And give us each one a crown

(MRS.) DORA H. GILES,
Starkville, Miss.

Woman's Work.

The societies of Woman's Missionary Work of the Columbia Baptist Association met at the Methodist church, Macon, Miss., Sept. 13, 1902 with the vice President, Mrs. Ellis of Dunbar, Miss., Lowndes Co., in the chair. Song—The Morning Light Breaking. Two passages Scriptures were read by Mrs. Vanlandingham of West Point, Miss., from 1-42 verses of 9

Report of W. M. S. of Macon Baptist Church was given in by their secretary, Mrs. F. A. Scales, and read by Miss M. H. Farmer. This report gave a general history of Missions, especially of our State and C. B. A. Was much appreciated by all present.

Amount.....\$201 78

A TEXAS WONDER.

Hall's Great Discovery.

One small bottle of Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle in two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo., for testimonials. Sold by all druggists.

Read This.

MARTIN, TENN., June 3, 1901.

This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.

REV. R. C. WHITNELL.

Tetterine
—CURES—
Eczema!

"I had a severe attack of Eczema, and after using other remedies with no benefit, used Tetterine. Two boxes made a complete cure." Solomon Cohen, Savannah, Ga.

Sold at druggists, or by mail from J. T. SHUPTRING, Savannah, Ga. Sole Proprietor.

50¢ at druggists, or by mail from J. T. SHUPTRING, Savannah, Ga. Sole Proprietor.

REV. R. C. WHITNELL.

chapter of Acts, and from 1-10 verses of 28th chap. of Matthew. Prayer by Mrs. W. C. Grace, wife of our pastor.

An address was ably made by the vice president and a report of the work from Mrs. Woods read. Motion made, seconded and carried, that all the missionary societies of C. B. A., be requested to send their reports direct to the vice president.

Shuqualak sisters have always provoked others to good works, and their representative made it more impressive by her lovely words and sweet voice.

Amount.....\$108 55

A verbal report from Mrs. T. J. Wilkins, Jr., of W. M. S. of Brooksville Church, in which she gave a beautiful instructive and elaborate history of missions in all fields and along all lines.

Amount.....\$127 75

Report of M. S. of Starkville Baptist Church, was read by Mrs. Hearon. This was an excellent report of the good and grand work that the "Banner Society" for the year, has done for the blessed Master.

Amount.....\$217 50

Next came the verbal report from W. M. S. of Sharon Church, Noxubee Co. Mrs. J. W. Deupree gave us a glowing account of the work by the smallest society in the C. B. A. I'm satisfied, it will act as a stimulus to other societies from the fact that membership of church is very, very small, and the society numbers only 5 (five). From the amount of work done, and in addition, they are supporting one orphan in our Orphanage at Jackson. I'm sure no one would withhold from them the title of "Banner Society" in the State.

Amount.....\$70 00

Motion made by Mrs. Spencer to thank the members of Methodist Church for the use of their house. Mrs. W. C. Grace from time to time ably discussed all points that were necessary. Her earnest zeal and ready words for the Master made our hearts burn and her advice always has great weight and influence.

Rev. M. K. Thornton gave a timely and able talk on Woman's Work, as he is wont to do. Motion made by Mrs. Spencer to the members of the society in the C. B. A. I'm satisfied, it will act as a stimulus to other societies from the fact that membership of church is very, very small, and the society numbers only 5 (five). From the amount of work done, and in addition, they are supporting one orphan in our Orphanage at Jackson. I'm sure no one would withhold from them the title of "Banner Society" in the State.

Amount.....\$70 00

Report of W. M. S. of Macon Baptist Church was given in by their secretary, Mrs. F. A. Scales, and read by Miss M. H. Farmer. This report gave a general history of Missions, especially of our State and C. B. A. Was much appreciated by all present.

Amount.....\$201 78

Report of W. M. S. of Macon Baptist Church was given in by their secretary, Mrs. F. A. Scales, and read by Miss M. H. Farmer. This report gave a general history of Missions, especially of our State and C. B. A. Was much appreciated by all present.

Amount.....\$201 78

Report of W. M. S. of Macon Baptist Church was given in by their secretary, Mrs. F. A. Scales, and read by Miss M. H. Farmer. This report gave a general history of Missions, especially of our State and C. B. A. Was much appreciated by all present.

Amount.....\$201 78

Report of W. M. S. of Macon Baptist Church was given in by their secretary, Mrs. F. A. Scales, and read by Miss M. H. Farmer. This report gave a general history of Missions, especially of our State and C. B. A. Was much appreciated by all present.

Amount.....\$201 78

Report of W. M. S. of Macon Baptist Church was given in by their secretary, Mrs. F. A. Scales, and read by Miss M. H. Farmer. This report gave a general history of Missions, especially of our State and C. B. A. Was much appreciated by all present.

Amount.....\$201 78

Report of W. M. S. of Macon Baptist Church was given in by their secretary, Mrs. F. A. Scales, and read by Miss M. H. Farmer. This report gave a general history of Missions, especially of our State and C. B. A. Was much appreciated by all present.

Amount.....\$201 78

Report of W. M. S. of Macon Baptist Church was given in by their secretary, Mrs. F. A. Scales, and read by Miss M. H. Farmer. This report gave a general history of Missions, especially of our State and C. B. A. Was much appreciated by all present.

Amount.....\$201 78

Report of W. M. S. of Macon Baptist Church was given in by their secretary, Mrs. F. A. Scales, and read by Miss M. H. Farmer. This report gave a general history of Missions, especially of our State and C. B. A. Was much appreciated by all present.

Amount.....\$201 78

Report of W. M. S. of Macon Baptist Church was given in by their secretary, Mrs. F. A. Scales, and read by Miss M. H. Farmer. This report gave a general history of Missions, especially of our State and C. B. A. Was much appreciated by all present.

Amount.....\$201 78

Report of W. M. S. of Macon Baptist Church was given in by their secretary, Mrs. F. A. Scales, and read by Miss M. H. Farmer. This report gave a general history of Missions, especially of our State and C. B. A. Was much appreciated by all present.

Amount.....\$201 78

Report of W. M. S. of Macon Baptist Church was given in by their secretary, Mrs. F. A. Scales, and read by Miss M. H. Farmer. This report gave a general history of Missions, especially of our State and C. B. A. Was much appreciated by all present.

Amount.....\$201 78

Report of W. M. S. of Macon Baptist Church was given in by their secretary, Mrs. F. A. Scales, and read by Miss M. H. Farmer. This report gave a general history of Missions, especially of our State and C. B. A. Was much appreciated by all present.

Amount.....\$201 78

Report of W. M. S. of Macon Baptist Church was given in by their secretary, Mrs. F. A. Scales, and read by Miss M. H. Farmer. This report gave a general history of Missions, especially of our State and C. B. A. Was much appreciated by all present.

Amount.....\$201 78

Report of W. M. S. of Macon Baptist Church was given in by their secretary, Mrs. F. A. Scales, and read by Miss M. H. Farmer. This report gave a general history of Missions, especially of our State and C. B. A. Was much appreciated by all present.

Amount.....\$201 78

Report of W. M. S. of Macon Baptist Church was given in by their secretary, Mrs. F. A. Scales, and read by Miss M. H. Farmer. This report gave a general history of Missions, especially of our State and C. B. A. Was much appreciated by all present.

Amount.....\$201 78

Report of W. M. S. of Macon Baptist Church was given in by their secretary, Mrs. F. A. Scales, and read by Miss M. H. Farmer. This report gave a general history of Missions, especially of our State and C. B. A. Was much appreciated by all present.

Amount.....\$201 78

Report of W. M. S. of Macon Baptist Church was given in by their secretary, Mrs. F. A. Scales, and read by Miss M. H. Farmer. This report gave a general history of Missions, especially of our State and C. B. A. Was much appreciated by all present.

Amount.....\$201 78

Report of W. M. S. of Macon Baptist Church was given in by their secretary, Mrs. F. A. Scales, and read by Miss M. H. Farmer. This report gave a general history of Missions, especially of our State and C. B. A. Was much appreciated by all present.

Amount.....\$201 78

Report of W. M. S. of Macon Baptist Church was given in by their secretary, Mrs. F. A. Scales, and read by Miss M. H. Farmer. This report gave a general history of Missions, especially of our State and C. B. A. Was much appreciated by all present.

Amount.....\$201 78

Report of W. M. S. of Macon Baptist Church was given in by their secretary, Mrs. F. A. Scales, and read by Miss M. H. Farmer. This report gave a general history of Missions, especially of our State and C. B. A. Was much appreciated by all present.

Amount.....\$201 78

Report of W. M. S. of Macon Baptist Church was given in by their secretary, Mrs. F. A. Scales, and read by Miss M. H. Farmer. This report gave a general history of Missions, especially of our State and C. B. A. Was much appreciated by all present.

Amount.....\$201 78

Report of W. M. S. of Macon Baptist Church was given in by their secretary, Mrs. F. A. Scales, and read by Miss M. H. Farmer. This report gave a general history of Missions, especially of our State and C. B. A. Was much appreciated by all present.

Amount.....\$201 78

Report of W. M. S. of Macon Baptist Church was given in by their secretary, Mrs. F. A. Scales, and read by Miss M. H. Farmer. This report gave a general history of Missions, especially of our State and C. B. A. Was much appreciated by all present.

Amount.....\$201 78

Report of W. M. S. of Macon Baptist Church was given in by their secretary, Mrs. F. A. Scales, and read by Miss M. H. Farmer. This report gave a general history of Missions, especially of our State and C. B. A. Was much appreciated by all present.

Amount.....\$201 78

Report of W. M. S. of Macon Baptist Church was given in by their secretary, Mrs. F. A. Scales, and read by Miss M. H. Farmer. This report gave a general history of Missions, especially of our State and C. B. A. Was much appreciated by all present.

Amount.....\$201 78

Report of W. M. S. of Macon Baptist Church was given in by their secretary, Mrs. F. A. Scales, and read by Miss M. H. Farmer. This report gave a general history of Missions, especially of our State and C. B. A. Was much appreciated by all present.

Amount.....\$201 78

Report of W. M. S. of Macon Baptist Church was given in by their secretary, Mrs. F. A. Scales, and read by Miss M. H. Farmer. This report gave a general history of Missions, especially of our State and C. B. A. Was much appreciated by all present.

Amount.....\$201 78

Report of W. M. S. of Macon Baptist Church was given in by their secretary, Mrs. F. A. Scales, and read by Miss M. H. Farmer. This report gave a general history of Missions, especially of our State and C. B. A. Was much appreciated by all present.

Amount.....\$201 78

Report of W. M. S. of Macon Baptist Church was given in by their secretary, Mrs. F. A. Scales, and read by Miss M. H. Farmer. This report gave a general history of Missions, especially of our State and C. B. A. Was much appreciated by all present.

Amount.....\$201 78

Report of W. M. S. of Macon Baptist Church was given in by their secretary, Mrs. F. A. Scales, and read by Miss M. H. Farmer. This report gave a general history of Missions, especially of our State and C. B. A. Was much appreciated by all present.

Amount.....\$201 78

Report of W. M. S. of Macon Baptist Church was given in by their secretary, Mrs. F. A. Scales, and read by Miss M. H. Farmer. This report gave a general history of Missions, especially of our State and C. B. A. Was much appreciated by all present.

Amount.....\$201 78

Report of W. M. S. of Macon Baptist Church was given in by their secretary, Mrs. F. A. Scales, and read by Miss M. H. Farmer. This report gave a general history of Missions, especially of our State and C. B. A. Was much appreciated by all present.

Amount.....\$201 78

Report of W. M. S. of Macon Baptist Church was given in by their secretary, Mrs. F. A. Scales, and read by Miss M. H. Farmer. This report gave a general history of Missions, especially of our State and C.

Personal.

—Mississippi College has 162 men present—and they are still coming.

—We are grieved in noting the death of Dr. W. W. Hall of Lumberton. He will be greatly missed.

—Brother Landrum Lovell, Sunday school field man, says of his new work: "I am just as happy as I can be in it."

—Evangelist E. B. Miller closed a good meeting with Pastor Thigpen at Kosyka last week—37 baptisms and the people all happy.

Pastor Hathorn and J. R. Hobbs, both students at the college, closed a fine meeting at Mt. Olive Sunday night—27 admissions.

—The Southern Railway has heard that there is such a place on the map as Mississippi; and has taken out a charter under her laws.

Bro. Powell B. Trotter, of Winona, was married on Oct. 2nd to Miss Irene, of Black Hawk. Bro. Trotter is now teaching at McAnerry.

—Let all contributors to the woman's department in THE BAPTIST note the fact that Mrs. J. L. Johnson, of Clinton, now has charge of this page, and desire that all matter for it be sent to her.

—The dedication of the new Belvoir Street meeting-house, Louisville, Ky.—one of the most handsome structures in the Southland—is postponed for a few weeks until the builder can get out of the way.

—A number of the ministerial students were in Jackson Monday on the way back to Clinton. They preached on Sunday, some of them and carry full work in the college too. The Lord is blessing them very abundantly.

—There are 10,404 Sunday schools reported to have an existence, at least, in nearly 2,000 white Baptist churches of the South. 8,500 of these use the literature of our own Convention Board at Nashville, and there is none better.

—Dr. B. H. Carroll supplies for the Waco First Church, until they can get a pastor—and the Lord has plenty of men whom he can use to fill the place—and they need not go to Europe nor come to Mississippi either to find them.

—If some of our home churches don't mind the Lord's business a little better, some day they are going to find out that J. P. Culpepper has gone to Texas—and they have missed the chance of getting what is known as "a good pastor and fine preacher."

—Miss Maude, daughter of Mr. and Mrs. Walter Trotter, of Winona, was married yesterday evening at 8 o'clock, in the Baptist church, to Mr. Walter Holman Witty. Absence from home prevented an acknowledgement of an invitation to the above wedding in our last issue.

—Mr. and Mrs. Alvin Kinsey, Chicago, celebrated their golden wedding on Monday, October 6th, from 8 until 11, at 2907 Carondelet St., New Orleans. Fifty years are quite a long while for two to walk together in this life in the Lord's appointed ways.

—Just 168 newspapers of Texas have sold out their space, editorial and all, to the whisky forces, until after the fight's over. They went all the way from "one to fifty cents a line," selling their "thinkery" as well as their "prophecy," as one expressed it, "two lines for a cent." "Shades of good, old fashioned, journalism!" What has come over the franklin in these latter days, that our papers will sell themselves to advocate any side of any question, good or bad, for 25¢ for two lines!

—Make a start. The first thousand dollars is hard to get. After that it is easier. No better way of saving exists than through good life insurance. A few years and you have it; if you die, your wife gets it. Write for free particulars to Penn Mutual Life, 921-3-5 Chestnut St., Philadelphia.

—"Suppose I die." We have helped the people to answer that question for half a century or more; to make provision for their survivors. We do more: We assist men in making provision for their old age, when the money-producing power is waning. Get our free booklet, "The How and the Why." It brushes cobwebs from the brain. Penn Mutual Life Insurance Co., 921-923-925 Chestnut St., Philadelphia.

—Harris' Bus. College, Jackson, Mississippi, secures a greater per cent. of its students good positions, than any other business college. Why don't you take a course with them, and let them start you at \$50.00 or \$60.00 per month? They have had, during the past few months, thirty-nine applications for bookkeepers and stenographers, that they could not supply; salary from \$40.00 to \$75.00 per month. Recently, twenty-one of their students secured good positions in ten days.

—We call attention to the advertisement of The Penn Mutual Life Insurance Company of Philadelphia.

—While this company is just now entering our State for business, it is not a new company by any means, in fact is one of the oldest, and one of the best, of the "Old Line" Companies, having been organized in 1849, since when it has paid to members and their heirs, over sixty-two million dollars, and now holds in trust for its members over fifty million dollars.

For information as to a Policy in this great company, or if you desire an agency, address Messrs. Ratliff & Bell, General Agents Jackson, Miss.

TWO BOOKLETS.

"Ideal School" (Alfred) shows first violation of "Golden Rule" and why not now lived up to. 64 pages, 10c.

"Glaie's Glen" (Alfred) shows when "Golden Rule" will be reinstated and lived up to by all. Very instructive; interesting.

HIGGINBOTHAM BROS., Publishers, Faulkton, S. D.

The Penn Mutual Life Insurance Company, Of Philadelphia, Penn.

Organized in 1847, since when it has

| | |
|--|-----------------|
| Paid to Families of Deceased Members..... | \$30,624,649 00 |
| And has Paid to Living Members..... | 32,202,704 00 |
| And now holds for Benefit of Members, over.... | 50,000,000 00 |

The Penn Mutual issues every desirable form of Policy, from the highest type of Investment "A Five Per Cent. Gold Bond" (which they will sell you to be paid for in twenty annual instalments), to simple protection, in their "Convertible Term" Policy which costs no more than "Assessment Insurance."

The Company earns large dividends in which

Every Policy Holder Participates, Annually, if Desired.

Send your name and age, for further information, to

RATLIFF & BELL, General Agents,
JACKSON, MISS.

—A few good Agents wanted.

HOLIDAY BOOKS

FREE OUTFIT

We have an excellent new set of five books for the young in one handsome case that we loan you to work with. We are cutting prices, you get a "snap." Write today, be the first agent in your county. **J. L. NICHOLS & CO., 50 Forsyth St., Atlanta, Ga.**

EXCURSIONS To The West.

The IRON MOUNTAIN ROUTE will sell round trip tickets to points in Arkansas, all points in Texas, Oklahoma and Indian Territory, at one fare plus \$2.00 for the round trip. Tickets will be on sale June 3, 17, July 1, 15, August 5, 19, September 2, 16, and October 7 and 21. Tickets will admit of stop-overs at pleasure on the going trip, 15 days, and be good three weeks to return.

The Iron Mountain has free reclining chair cars through to Texas without change.

For rates and other information, address,

H. D. WILSON, ELLIS FARNSWORTH,
P. & T. A., T. P. A.,
314 Main St., Memphis, Tenn.

\$100—Dr. E. Detchon's Anti-Diuretic may be worth to you more than \$100 if you have a child who soils bedding from incontinence of water during sleep. Cures old and young alike. It arrests the trouble at once. \$1. Sold by Fulgham & Co., druggists. Mail orders promptly filled.

Dr. H. H. HARRISON,

Practitioner in the City of Jackson.

Office and Consulting Rooms over Harrington's Drug Store, 338 West Capitol Street. Near the Edwards and Lawrence Hotels.

CANCER

LUPUS, ULCERS, TUMORS and OLD SORES

Cured by ANTITOXINE the best home treatment ever discovered. No pain, no danger. Full proof, testimonials and particulars sent free. Address

DR. R. REGISTER,
420 Main St., Memphis, Tenn.

...THE MODEL...

Church Roll and Record.

This book leads all others as the best and cheapest. Church clerks who have seen it will have no other. It is convenient in arrangement. Size: $5\frac{1}{2} \times 11\frac{1}{2}$ inches, and contains

Rules of Order,
Church Covenant,
Confession of Faith,
Alphabetical Index for
Names and Addresses with
150 pages for Minutes.

Best paper; bound in cloth, with leather back and corners—a durable binding. It will last for years. We will send it, postage paid by us, for

Only \$1.50.

This price includes twelve blank Church Letters. It is published and for sale by the

THE BAPTIST,
JACKSON, - - MISS.

OUR EDITIONS OF

Mattew Henry's Commentary

Are the best, because they contain all that any other editions do; and more, too, for ours have the Prefatory Notes by Dr. John A. Broadus, the illustrations and extensive foot notes—all of which are valuable and are not to be found in any other editions.

They are printed on good paper and are well bound in durable cloth.

3 volume edition only \$6.00
[Original price \$10.00]

6 volume edition only \$7.20
[Original price \$12.00]

Whitfield, when asked where he studied theology, replied: "On my knees, reading my Bible and 'Henry's Commentary.'" Whitfield read it continuously through four times.

THE BAPTIST,
JACKSON, MISS.



BELLS
Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.